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RACE RELATIONS SUNDAY

February 11, 1951

February 7, 1951

FROM COVER TO COVER

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READERS WRITE

More For Anglos

Your editorial, "Low High Church," seems to me to be off on the wrong foot.

In the first place, you go out of your way to cast ridicule on a sincere and devout group in another religious body than your own (though that body is one which Wesley warned his followers never to leave, and in which he declared his intention to live and die). Though, contrary to your opinion, the Anglo-Catholics are not such a very small group, if they were they would have good precedent in that respect, for once upon a time Christians were a small and despised and ridiculed few.

Secondly, the Orthodox in the National Council of Churches, are not Protestant, and would hardly assent to your statement that that council "has no intention of being any thing other than Protestant." It is good to have you place yourself on record however, in this important consideration.

As to "kneeling beside non-Episcopalians to receive Holy Communion," the Anglo-Catholics, I should think, are not being uncharitable. They are doing what they think is right to protect, — as those of them who are priests have vowed at their ordinations to do, — the discipline of their church. The Prayer Book is very explicit in saying, *"There shall none be admitted to the Holy Communion except he be confirmed or ready and desirous to be confirmed."* This rubric the American church has persistently retained to this day, whatever may have been the historical causes which led to its enactment. It is evident that there are many who expect the church to admit them to Holy Communion who have no intention whatsoever of being confirmed or in any other way placing themselves under the church's discipline or accepting her faith.

As to the word "Protestant," it certainly does not mean, in the civil title of the Episcopal Church, what it means to so many people — anti-Catholic. For, like all the other churches of the Anglican Communion, the Episcopal Church exists to maintain and promulgate the Catholic Faith (*Lambeth affirmation*).

Ernest F. Joyce,
Cambridge, Mass.

Justifies Boycott

I have read with considerable interest the article in the Jan. 17th Herald by William Rufus Scott entitled "Toleration is Being Abused." I find myself in accord with many of his premises, but there is one paragraph I cannot allow to go unchallenged, viz — what he has to say about the use of the boycott. To quote, "The use of the boycott against anyone with whom we differ is a vicious result of undue resentment of criticism. . . ."

In my opinion, and I think Brother Scott will agree with me, the liquor traffic is America's public enemy number one. I cannot condone its use as a beverage.

Since repeal it has been a rule in our home that we will not patronize any store or restaurant where liquor is sold. That is boycott, is it not? In the little town in which I now reside there are two stores, both of which display a sign, "Beer sold here." Every week I travel three miles to a neighboring town to buy our supply of food at a store where beer is not sold. Because of this stand which I consider my most effective protest, and because by so doing I am depriving these local men of the financial profit on the food I buy, am I to consider myself un-American or un-Christian?

(Rev.) William Osborn,
Milton, N.H.

Says We Slipped

It is unfortunate that you should have slipped so hard by publishing your editorial of Jan. 17th, "Low High Church." Zions Herald is so fine a paper that it is a pity such an editorial should mar it.

The matter it discusses is a "family dispute" among churchmen, and I think *other* had better let *them* try to settle it. They are not presuming to ridicule or misrepresent the Methodists in their internal affairs.

You misunderstand several things about the Episcopal Church and its Anglican Catholics.

First, the Anglo-Catholics are not just a "little group." If you had attended any or or all of the recent coast-to-coast Catholic Congresses which they held you would change your opinion on that point.

Second, if you only realize it, the demand or desire for dropping "Protestant" from the legal name of the church is a very widespread one. Some years ago at a General Convention, so far as the clergy were concerned, it would have been dropped, and the move to do so was lost by only one-half of one lay vote.

Third, the American church never "broke with the English church" at the time of the American Revolution or any other time. But the Methodists, *despite Wesley's plea that like him, they should live and die in the church,* did break, and set themselves up as a denomination, with superintendents who were later to be styled "Bishops."

Fourth, the Methodists began their career within the Church of England because they saw the rules and rubrics of the church neglected and violated. So strict were they in obeying the Mother Church that they were laughed at and nicknamed "Methodists." But now, apparently, because another group in the Anglican Communion asks that the rules and rubrics be obeyed, *you* laugh at *them*.

The "Book of Common Prayer" is most explicit as to who shall be admitted to Holy Communion. It says that only the confirmed or those who wish to be confirmed shall be so admitted. This direction has been preserved through all revisions of the Prayer Book.

When you refer to Anglo-Catholics by remarking, "It is a tragic thing to see how totalitarian some minorities can become while they enjoy the freedom which democracy guarantees them," it is you who become ridiculous. I have known Anglo-Catholics for many years and never has one of them attempted to deny me anything the Prayer Book provides for.

As to your next to last sentence, please do get and read some American Church Union (Anglo-Catholic) literature and learn at first hand what a broad program they have.

H. J. Mainwaring,
Wollaston, Mass.

The Spirit Of Brotherhood

HARVEY S. FIRESTONE, JR.

ALTHOUGH THE NATIONAL Conference of Christians and Jews was founded only twenty-two years ago, its objectives are centuries old. They are woven into the very fabric of American tradition. Indeed, the spirit of brotherhood is the spirit of our American Way of Life, just as the concept of free private enterprise is its body. To recognize the truth of that statement, we have only to recall the motives which impelled people to come to this country.

Last December 21st marked the three hundred and thirtieth anniversary of the landing of the Pilgrims on historic Plymouth Rock in 1620. This small group of courageous pioneers left their homes across the sea to escape religious persecution. Rather than sacrifice the principles in which they so deeply believed, they risked their lives and their fortunes in a frail ship buffeted by winter winds and waves. They faced the danger of savage enemies to carve out with gun and sword, and scythe and plow, a new home in the New World.

As the years went by, they were followed by many other groups who sought over here the freedom which they were denied at home. And, ever since, America has been the refuge of all who thirst for liberty and justice, whether they be Protestants, Catholics or Jews.

In 1776, when the Liberty Bell pealed forth its message of freedom, men of all faiths became united, as never before, in the common cause of independence. They fought side by side in bloody defeat and in glorious victory. Today, in the frozen wastes of Korea, they are fighting together again, not as Protestants, Catholics, or Jews, but as brothers all in the crusade for freedom.

Deep down in their hearts, most Americans are aware that America was settled by people who fled from religious persecution. They recall that this issue was so important that generations later, when the United States became an independent nation, freedom of religion was incorporated into the Constitution and became a basic law of the land. They recognize that no man should be judged by the color of his skin, the land of his origin, or the precepts of his faith.

AND YET, THERE ARE some people with prejudices so deeply rooted in their minds and hearts that they deny the reality of these facts. By word and by deed they practice persecution here in the land which owes its very existence to those who fled from persecution. There are others who are merely thoughtless.

The real danger in both prejudice and thoughtlessness lies not only in the resentment which they create, but also in the grist which they feed the mills of our enemies. For example, Communists and their fellow travelers pick up cases of religious prejudice, magnify them all out of their true proportion, and shout them from the house tops. They fan the sparks of resentment into the flames of vengeance. Then, with lying tongues, they paint a picture of life under Communism in which they claim that no such discriminations exist.

In their resentment, many forget that conditions in countries behind the Iron Curtain belie this claim. They do not remember that in Russia, and in her satellite countries, religion is condemned and that those who try to practice it are shipped off to labor camps, persecuted, starved, tortured and murdered.

Under Communism there is no God but Stalin and despotism is his scepter. There can be no freedom of religion, no freedom of thought, no freedom of speech. Any departure from the party line is punishable as treason. Yet these wily subversives have the bold effrontery to criticize our way of life and our treatment of our fellow men!

Therefore, it is important that we strive to eliminate baseless prejudice and thoughtless criticism not only because of the individual resentment which they cause, but also because they add fuel to the fire with which our enemies are trying to destroy the American Way of Life.

A WORD WHICH IS OFTEN overrated is the word "tolerance." To me, it implies a mental reservation. It is negative. It connotes a grudging acceptance of a person who is not really regarded as an equal.

Brotherhood, on the other hand, implies no limitations. It is positive in every respect. It connotes recognition of every man as the brother of every other man and, therefore, an equal.

America stands before the world today as a living example of the power of free men. Never before has there been such an opportunity for us to demonstrate what freedom means and how vital it is to the peace and security of the world. And there is one thing we know: We must do more than merely preach freedom. We must practice it!

Freedom is priceless because it endows each individual with personal rights and privileges. Brotherhood is equally important because it is opposed to any violation of these personal prerogatives. Brotherhood says that we should accept or reject people only on their individual worth. That is a principle which we must keep ever in mind if we want to see brotherhood progress as a vital reality.

Brotherhood does not mean we have to open our hearts and our homes to everyone we meet. We have the right to select our friends because we like them or our associates because we have interests in common. Nobody wants to spend his time with a bore or open his home to a burglar. Brotherhood does not say that we should or we must. It asks only that we look upon others on the basis of their individual worth rather than on the basis of the accidental factors of their race, their color or their creed. In short, it asks that we observe the Golden Rule: Do unto others as you would have them do unto you.

Brotherhood, by its very nature, must be personal. Like charity, it begins at home. It begins with you and with me. Unless we recognize that *personal* level of brotherhood, we shall weaken and dilute the effectiveness of our

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A Negro Discusses The White Problem

W. J. G. McLIN

The question of the Christian approach to the problems of the Negro people could be answered in one sentence if we would be dogmatic about it: that is, the Christian approach to this problem would be the same as the Christian approach to the problems of any minority group who lived under circumstances similar to those under which the Negro lives in America. This was significantly pointed out in an essay contest some years ago when Hitler was in his heyday, by a young lady who won first prize in the contest. The subject discussed was, "If the Allies win the war, what would be the best punishment for Adolf Hitler?" Her essay answered: "paint him black and compell him to live the rest of his life as a Negro in America."

From the time that I first learned to read until now, I have read and heard lots about "The Negro Problem in America." Yet, from where I stand I cannot seem to discover the Negro as a problem. The problem lies at the door of white Christians who have never yet become willing or able to practice the Christianity which they have preached to all the world as the Gospel of Jesus Christ. It was they who emphasized to the world, "Whatsoever ye would that men should do to you, do ye even so to them."

In recent years America has been urged, harrassed and haunted to do something to help displaced persons from the concentration camps of Europe and Asia who for some reason cannot be granted the blessed privilege of becoming inhabitants of America. While at the same time in many communities in America there are Negroes and other minority groups who fare little better than the displaced persons of Europe and Asia about whom there is so much shouting.

White Christianity has gone along apparently on the premise that because of their understanding and interpretation of the principles of brotherhood, justice and fair play, in fact, because of their knowledge of what a Christian civilization means, they have been presumptuous in deciding that surely God is on their side. Christianity seems to have missed the fact that Jesus placed emphasis upon the practice of Christianity rather than the theory. It seems to me that the time is fully ripe for American Christianity (which is almost wholly dominated by white people) to restudy their practice of Christianity over against the multiplicity of volumes of so-called understanding and interpretation of the teachings of our Christ which they have given to the world. They need to linger a long time on the question of "Does God want to save the present so-called Christian civilization in America, as they have corrupted it with their evil *mores* of discrimination, prejudice and segregation." Christianity might seriously inquire of God whether he feels that saving this present civilization would fulfill His ultimate purposes of bringing salvation to all men.

I do know that the things which happen in our so-called civilization increase the burden each year of every conscientious Negro minister in trying to make Christians of his fellowmen. We are constantly being asked questions which in the face of facts we are unable to answer such as, "Why should we serve God who is supposed to be all powerful and all wise, when He suffers our nation to send our husbands, sons and sweethearts to fight for freedom, social justice and fair employment in foreign lands for a strange people while at the same time in our so-called Christian civilization we are lynched in some sections if we violate certain laws, or given unfair trials in the courts of justice of our country, or denied the privilege of working for an honest living in certain industrial employments because of the color of our skin? At the same time, our Christian states and municipalities, to save face, put on their books fair employment practice ordinances without any teeth whatsoever."

For your information, as president of the Interdenominational Alliance in our area, I have been shocked and embarrassed at the attitude of white Christianity. In two or three instances representatives of certain denominations have come to me to ask where I thought it would be a good place to set up a church for Negroes of their faith. In each case I have replied that I did not think that Jesus wanted a church especially for Negroes of this or that denomination. I always hasten to add that I seriously regret that circumstances in the South forced my own church to accept a denominational name exclusively for Negroes.

I have spoken in many white churches and never found them overcrowded. In reply I have generally received this statement, "Doctor, your idea is fine; but the time is not ripe and the people are not ready for the things you speak about." To this I have asked and often wondered — how far removed from the present must we set the date when the time will be ripe to start doing right and begin the practice of Christianity as taught by Jesus Christ? How long must we wait for Christians to be ready to practice the principles of Jesus Christ toward men? It seems to be true that the sporting world and night life crowd continues to outstrip the Christian church in the practices of social justice. If we can eat barbecue and drink beer together in taverns, if Negroes can participate in most of the sports of the land, why can't we, on the same principle, worship God together?

In substance, my reply to this has been an agreement

"It is for us the living . . . to be dedicated here to the unfinished work which they who have fought here have thus far so nobly advanced . . . that this nation under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth."

* * * *

ABRAHAM LINCOLN
(1809 - 1865)

with what the Rev. Roland T. Heacook said in Stafford, Conn., in his first sermon when he, a Negro, had been elected to the pastorate of a white congregation. When he saw so many strangers and reporters present, he made this statement, "It is a sad commentary on the state of democracy and Christianity that when an obscure Negro minister takes over the pastorate of a tiny rural Connecticut church, it is big news. Why should it be big news? The plain truth is that the Christian church should hang its head in shame at its snobbery, racism and class consciousness."

If a third world war does come, our faintest hope will not permit us to expect that if our enemies do have the atomic bomb they would not drop any of them upon our cities. If and when these atomic bombs are dropped, they will not have the intelligence to distinguish between the colors of races. No power of the federal, state and local governments will have the authority to command these bombs to fall and explode in certain sections and withhold their death-dealing blows from other sections. The fact is, we will all face the same danger of destruction, misery and want left in their wake. Therefore, in the light of the law of self-preservation, it seems to me that we in this nation, at least, should seriously begin to consider and put into practice all the principles and practices as taught by Jesus Christ. In most of the outstanding Christian organizations of our nation whether they be national, state, county or local, the Negro has little voice in determining what the policy, program or practice should be. Even in our local council of churches and ministerial associations or alliances, the Negro is given small opportunity to say who shall be elected officers of this or that organization, what the program shall be, or how far we should go in the practice of Christianity toward all men. I want to list what I consider a few of the problems of Christianity where the Negro is concerned, and pray earnestly that those who dominate the forces of Christianity, especially in our area, will proceed henceforth to put in practice

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National Week Of Visitation Evangelism

GEORGE H. JONES

Perhaps now as never before the people of our land are hungry for the gospel of Jesus Christ. For wherever we turn there are evidences of a deep-seated longing for a revival in the midst of the years. Religious books are among the best sellers. Newspapers are showing vital interest in current events of religious nature. Motion pictures stressing spiritual themes attract the largest audiences.

That these are not false signs of religious awakening the success of Methodism's various United Evangelistic Missions attests. During the past year men and women by the thousands have made their first commitment to Christ and His Church or have penitently renewed vows which they had permitted to become shopworn. Thousands more have been stirred to a serious consideration of their spiritual condition. The time is ripe for a great ingathering of souls.

We can meet this challenge of our day through the National Week of Visitation Evangelism, February 25 to March 1. By sending our laymen to visit for Christ in the homes of the unchurched we can reclaim the heritage of our faith and redeem the society of which we are a part. To do so, however, we must follow four simple steps.

1. *We must find our prospects.* A religious census or Friendly Community Study made in January or during the first part of February will provide pastors and people with the names of all prospects living in the neighborhood of the church. There is no substitute for a house-to-house canvass if we are to find every person who should be won to Christ. But we must also remember the unchurched in our midst. Families of church school pupils, members of various church organizations, and those whose names we carry on our constituency lists may well be approached in behalf of our Lord. A roll call at the regular worship services will provide information concerning interested newcomers while our inactive rolls offer a rich field for harvest.

2. *We must enlist an ample number of lay workers.* Pastors should carefully select the persons who will visit in the homes of prospects. The recruitment of visitors ought never to be put on a voluntary basis since some of the best qualified individuals are the most reluctant to offer their services. Presented with the challenge of their Christian responsibility, however, they will go forth with faith to win souls for Christ. There should be a minimum of two visitors for every 10 prospective families.

3. *We must make adequate preparation for the training of these workers.* The pastor should arrange for a series of supper meetings in his church each evening, for such meetings establish a fellowship of faith among persons dedicated to the common cause of reclaiming the lost and the indifferent. Besides the unified sense of purpose which they develop, these meetings provide the most effective setting available for the pastor's half-hour instruction in the fundamentals of home visitation. The Turn Over Charts which the General Board of Evangelism has prepared especially for these training sessions make the instruction period both graphic and vital.

4. *We must supply each team of visitors with a sufficient number of prospects to guarantee them a full evening of calling in behalf of soul-winning.* There is nothing more frustrating than a constricted passion for souls. Once the visitors have actually set out on their mission they generate such a passion. Moreover it increases in geometrical proportion to their successes: Consequently they should not be thwarted by the exhaustion of an inadequate list.

Truly, the harvest is great! Great, too, are the signs and portents of things to come. Let the mobilized strength of Methodist preachers and people carry the divine invitation throughout the land in such a dynamic manner that there will be no speech nor language where their voice is not heard joyfully proclaiming, "Come with us to Christ."

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EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

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Floodlight Your Steeple

One of the suggestions made to the more than 40,000 Methodist churches throughout America in connection with the forthcoming Week of Dedication (Feb. 14-25) is that if the church has a steeple, the use of a floodlight on it to shine during the entire week will help to dramatize to the nation our faith and hope. We like the idea, for it is an impressive thing to see a lighted church steeple dominating the skyline of a hamlet or city. It symbolizes a confident faith and it demonstrates to all the world that there is a higher way.

For several years Methodists have been asked to observe a Week of Dedication at the beginning of Lent in order that there might be a church-wide experience of rededication to the basic Christian convictions that must be felt in these critical years. Communion services open the week's program, and then follow a series of devotional services designed to stimulate personal spiritual enrichment. An offering called "The Week of Dedication Offering" is to be used as far as it will go for a long list of home and foreign missionary needs, and for the assistance of displaced persons under the administration of our Methodist Committee on Overseas Relief. To cover the list of these needs, Methodists should provide a million dollars.

From February 25th to March 1st, immediately following the Week of Dedication, the Board of Evangelism asks all Methodist churches to observe the National Week of Visitation Evangelism. Obviously, in concert with the major Protestant groups of the nation, Methodists can think of this second emphasis as a natural method of Christian action. No method of evangelism is more challenging or effective than the visitation plan. It offers to every layman an opportunity that is thrilling and rewarding. Too many laymen visit the parishioners only at the time of the annual financial campaign and while that is an important function, we believe that the evangelistic call is of far greater importance. The layman who has been trained in the simple procedure outlined by the Board of Evangelism of The Methodist Church will enter upon a new experience in churchmanship; he will quickly be divested of any "holier than thou" attitude when he starts to call on his neighbors to recruit them for the church, for he will be partaking in a thoroughly humble and Christian phase of stewardship. Something happens to you when you go calling on a mission of evangelism!

The two weeks rightly go together. The Week of Dedication, with the lighted church spire, should prepare the individual churchman spiritually for more service than he has ever rendered; the Week of Visitation Evangelism should be entered into by all churchmen who feel that they have a mission to perform in a world that needs to be saved from destroying itself.

The Norm He Set

The telegram last Wednesday read, "Sorry to report that Ralph E. Diffendorfer died suddenly this afternoon." Just a little over a year ago, because of the age rule, Ralph Diffendorfer retired after serving the Methodist Board of Missions as its executive secretary for the foreign division for a quarter of a century. Immediately upon his retirement he took up the work of heading the drive for the Japan International Christian University to raise 10 million dollars in this country to build and endow that institution. The vigor with which he approached this post-retirement task was exactly the same as that with which he led Methodism's foreign division. It is not pure denominational pride or vain boasting to say categorically that no leader has ever done more in America for foreign missions than Ralph E. Diffendorfer. He was first and foremost a Christian with world vision and he combined with that basic passion a tireless energy

hat not only inspired confidence among all who heard him, but was at the same time a contagious enthusiasm. He was a showman — he always admired P. T. Barnum — but that aspect of his nature would have been hollow mockery if it had not been surcharged with a passion for establishing the kingdom of God in the hearts of men all over the world.

"Died suddenly," the telegram said! Of course Ralph Diffendorfer died suddenly — he lived suddenly; he thought suddenly; he directed the work of the Foreign Division of the Board of Missions suddenly. He moved into the most complicated international situations with the message of the Christian gospel with an efficiency that commanded the respect of diplomats and statesmen all over the world. The last few years of his work at the Board of Missions saw a daily stream of terribly involved questions pour upon this man: the antics of the fascist war lords affected mission properties and the status of missionaries; then came the end of the war with its wreckage and the almost hopeless task of reconstruction; next came the current problem of Communist aggression throughout the world. In the midst of all of this, Ralph Diffendorfer did his greatest work. He set a norm for churchmanship that will forever be a milestone in the history of Christian missions and will at the same time serve as a bench mark for the kind of leadership churchmen must give to the world mission of Christianity.

The Door Is Open Still

The Pennsylvania Dutch have a fondness for using "still" at the end of a sentence; it is partly because of the Germanic origin of their speech, but more than that, it is a way of being emphatic. We confidently believe that "the door is open still" for continued negotiations for peace with China, despite China's refusal to abide by the U.N. Cease Fire order. By refusing to obey the Cease Fire, China made it clear that she is an aggressor and we believe that Ambassador Warren Austin's efforts to have her branded as such is a proper procedure.

Delay tactics will not solve the Korean problem and we believe that China's hand has been shown and proved to be exceedingly red. Appeasement and retraction will not settle the Korean problem. If we were seeking to impose any imperialistic design on Korea, then the justness of our cause could be questioned; but we are not seeking domination of Korea. Korea must be liberated and allowed to start all over again; she must be protected by the U.N. and helped to her feet so that she may regain her rightful place of independence and freedom. This will not be done by appeasing China. China has closed its door, probably at Moscow's direction, but our door and the door of the United Nations is "open still."

What Kind Of Aggression?

After the long and at times frustrating debate in the United Nations, China has been named an aggressor. During the debate many people lost faith in the U.N., and public opinion will be slow in indicating a change in its present attitude of disgust. Churchmen, we hope, have not lost faith in the U.N. but will see beyond the confusion of the past weeks to the real nature of the matter. We have had aired at a conference table the basic problem of the world struggle. Obviously Communism does not think of itself as an aggressor: as a matter of fact, it has carried out a rather effective propaganda campaign to convince its followers that the free nations are actually the aggressors and that they (the Communists) are the liberating force at work in the world of poverty and hunger.

We have long associated aggression with military might. The time has come when we must think of aggression in much more effective terms. For one thing, the war of ideas will not be won by us on a military level: it will be won when as individuals we become devoted to the Christian and democratic way of life — as devoted as is the individual Communist to his way of life. Furthermore, we must redefine the nature of our aggression against Communism in terms of individual and group concerns for the remedy of social evils that bedevil mankind. We do not believe that social evils can be solved by a glib embraceing of totalitarian methods.

Socialized medicine, for example, offers no basic solution; but medicine with a social conscience is a quite different matter. It is tragic indeed that some members of the medical profession in fighting the proposed laws for socialized medicine in this country have resorted to tactics that encourage many people to fight for socialized medicine because they feel that these physicians have no social conscience. Fortunately there is a large and imposing number of physicians who have a social conscience and a sense of responsibility: these will be the men who will persuade the public to maintain the freedom we want.

By the very token, in every area of human relations, the Christian must demonstrate freedom if we are to have a free world.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For February 18th

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How Confess Christ Today ? Mark 8: 27-37.

"Whom Say Ye That I am?"

Every Christian, sooner or later, has to answer the question Jesus asked his disciples: "But Whom say ye that I am?" This comes as a direct question of personal belief and is not a mere question of opinion about Jesus. This is a very important and searching question which goes to the heart of the gospel of Jesus Christ. It concerns the nature of Christ as a man, a prophet of God, or the son of God. Our answer reveals whether or not we believe Jesus is divine in a way that no other person has ever been the son of God. It is not a question in any abstract or general sense, for the answer furnishes us a working basis of Christian living. The answer to this question is something which calls for much thought and heart searching.

We cannot overlook the importance of the question Jesus first asked his disciples: "Whom do men say that I am?" He asked this as he was going along the way to the villages he was visiting on his journeys of preaching and teaching and healing. He was anxious to know what impression he was making on people who heard him.

It is interesting to read the reply of the disciples: — "John the Baptist; but some say, Elias; and others, one of the prophets." Nobody among the casual multitude who heard Jesus preach thought he was the son of God. He was just another prophet of God who came with a message of religion. This is about the way people who are remote from Jesus and who have only heard his messages relayed by preachers and disciples think about him today. They do not think he is the son of God, for they do not know him as the intimate followers know him. This is not to be wondered about or denied. If you have any doubts about this, ask the next person you meet on the road or street: — "Who do you say Jesus is?"

The next question is the one we have to answer correctly if we expect to find salvation in the gospel of Jesus Christ: — "Whom say ye that I am?" And to this question Peter replied: "Thou art the Christ." This answer means that Peter thought Jesus was not only the man Jesus, but Christ the son of God, the long awaited Messiah or savior of mankind. This is theology, but it is the cornerstone of the Christian faith.

How Peter Missed the Point of the Question.

Peter replied that he thought Jesus was Christ, the Messiah. He made this the basis of his belief and accepted the theology we have later made the basis of the Christian religion — the divinity of Jesus Christ. It means that we believe that in the life and teachings of Jesus, we have a way of life which was revealed by God to man. In accepting this belief, Peter became an orthodox believer and his theology was latter accepted as standard Christian belief.

The questions Jesus asked cannot be separated from what he immediately taught his disciples. It is very important for us to get the whole story of this discussion along the road, as Jesus told his disciples what it meant to them and to us to believe that he was the Christ. "And he began to teach them, that the son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed and after three days rise again." Peter missed the point entirely. "And Peter began to rebuke him." Jesus quickly put the disciples right on their answer, and told Peter: "Get thee behind me Satan."

Peter made the mistake of thinking that a verbal assent of a Christian belief makes one a disciple of Jesus. It does not follow at all that anyone who thinks correctly about Jesus will become a true disciple and pay the price of discipleship by living a sacrificial life. This mistake is so common that it must be corrected continually. It opens up the whole area of shoddy and false discipleship. The woods are full of verbal, conversational, readily assenting Christians who have never discovered that even the Devils believe in Jesus as the son of God and Man and anything else their orthodox brethren ask them to believe. There is no belief worth having about Jesus which does not become flesh and dwell among men. And men means women and children as well who are neighbors near or far. This is the modern heresy — that mere orthodox Christian belief is a substitute for Christian living. It is only the basis and the theory and the theology of Christianity until it becomes the way of life for the Christian disciple.

The Price of One's Soul.

What a travesty on Christianity it is to hear a sleek well fed, orthodox verbal follower of Jesus take off on a tirade of orthodoxy and blast every poor Christian who has not openly announced his belief in the divinity of Jesus. The modern American is obsessed with verbosity and what he calls "the witness" by words, in anything from hair oil to patriotism, one thousand per cent or more. Jesus put this out of commission when he long ago announced that not every one who called him Lord would be saved, but only those who did his will had any chance for salvation.

We accept the words of men as valid despite their shabby discipleship. It is said, therefore it is true, might well be the explanation of our personal and national hypocrisy.

We are desperately in need of some outstanding examples of real orthodox, sacrificial Christian living. And by the way, what became of Bishop Kim of Korea when the Communists laid hold of him? He may have died in the orthodox Christian way like Peter and Paul and Jesus.

Is Our Race Problem Different?

INA CORINNE BROWN

MANY PERSONS IN THE United States take it for granted that our race problem — which is primarily one of Negro-white relations — is entirely different from race problems found in other parts of the world. Having once made such an assumption, these persons think we have nothing to learn from the way other people have handled their problems of human relations.

Actually, our race problem is best understood as a special variety of the age-old and world-wide problem that develops whenever self-conscious groups occupy or compete for the same territory or become competitors for goods, services, opportunities, power, status, or prestige.

So long as people do not identify themselves with groups, any competition or conflict that occurs is on an individual basis. Whenever certain members of the community think of themselves as belonging to Group A and other people as belonging to Group B or Group C, we have group relations. One's own group becomes "we" and as Kipling's verse has it — the others are "only a sort of *they*."

While the physical differences of race are not a necessary factor in group relations, observable physical differences do help to create and to maintain group consciousness by making easy identification possible. The "high visibility" of Negroes in a predominantly white group is perhaps the most striking case in point.

Group consciousness and the conflicts and rivalries that often follow in its wake are as old as recorded history, though a race problem, as a special variety of group problems, is a relatively recent phenomenon.

If we go back to the records of ancient Egypt we discover that the Egyptians were a self-conscious and very ethnocentric group. They regarded themselves and their own exploits very highly as evidenced by the laudatory inscriptions they left behind them. They also looked down on their neighbors to the East and West and South.

They caricatured the hook-nosed Hittites, the green-eyed Libyans, the woolen-garmented Hebrews, and the frizzly-haired, dark-skinned Negroes. There is no evidence, however, that race as such was really involved because they seemed just as conscious of the linguistic and cultural differences as of those that could properly be called racial.

The early Hebrews distinguished between their own people and outsiders though they, like the Egyptians, absorbed many "foreigners" into their population.

THE GREEK LIKEWISE had a "we-the-people" complex but in their case it was Greek versus barbarian. The Greeks held many slaves but for the most part masters and slaves were of the same race and indistinguishable one from the other.

The barbarian was looked down on because he had an inferior culture; the slave was despised because of his inferior position. In neither case was race a factor.

The Romans prized citizenship and its privileges. Roman citizens might look down on those who were not citizens and the freedman as the free-born might look down on the slave. Nevertheless, slaves easily gained their freedom and often rose to high places.

In Rome as in Greece, the slave was usually indistinguishable in appearance from the master. There were a few Negro slaves but the great bulk of the slave population were Greeks, Syrians, Egyptians or captives from the barbarous Germanic peoples.

During the period of Moslem expansion group consciousness in the Mediterranean world became centered in religious differences. Moslems enslaved Christians, Christians enslaved Moslems, and both enslaved pagans. One's religion was important; one's color was incidental.

So potent was this idea of relative value that when the Portuguese began their slaving operations in West Africa, a man's status was determined not by the color of his skin but by his religion; that is, whether he was Christian or pagan.

IT WAS THE SLAVE trade to the North American continent that created the American race problem. The belief that Negroes are racially inferior beings grew up in large measure as a rationalization and justification for a social and economic pattern that was fast becoming an anachronism in a world where ideas of liberty, equality, and fraternity were abroad. The fact that the North Americans almost never had any contact with Negroes who were not slaves or freedmen helped to give a seeming validity to the belief that Negroes were by nature an inferior group.

Brazil imported many Negro slaves but the Portuguese settlers were not color conscious and this fact along with a number of other circumstances led to the development of a social pattern in Brazil that differs quite sharply from the patterns which are found in the United States. Negroes in Brazil are not generally thought of as Negroes but as Brazilians.

In these areas where many poorly assimilated Negroes still retain African ways, they stand apart but this is a cultural rather than a racial matter. The Brazilian saying that a poor white man is a Negro and a rich Negro is a white man is another way of pointing out the fact that in Brazil education, economic condition, and cultural status are more important than race in determining one's position in the community.

In the West Indies, racial patterns are generally closer akin to those in Brazil than to those of the United States. Practices vary somewhat with the proportion of Negroes to the total population as well as with the history of the islands, but there is little or no segregation anywhere in the islands and people generally seem more class conscious than race conscious.

South African patterns most nearly resemble those of the United States though the South Africans face problems that are much more acute and infinitely more difficult than the problems of the so-called "black-belt" of

(Continued on Page 20)

The "Sink" And "The Holy Hill"

MARTIN HAYES BICKHAM

Recently, in visiting a university town in the central west, for a conference with church leaders, frequent mention of "the sink" came to my attention. Upon questioning, I found this was a local name for a hollow on the edge of the community. Upon visiting in "the sink," its shacks were found to be occupied by Negro and Mexican families. Since the area was so low it had not been drained and was without modern sanitary conveniences. In consequence, its residents were subject to frequent illnesses arising from lack of adequate drainage and a running water supply.

The Holy Hill

More recently, still in visiting another midwest city, the cluster of eight or nine large churches near the center of the city was called to my attention, and this area was described as "the Holy Hill."

Post-War Communities

Here is a parable that clearly describes many communities in post-war America. They contain in some section an area which may well be described as "the sink," since it has caught and holds usually several score of war-migrant families from among the 3,000,000 non-white persons who have moved from the places of residence of 1940 or before to new communities in the north or west, seeking better life conditions and opportunities for employment. But, being the last comers to these receiving communities, they cannot find decent housing in the better parts of town and sort of drift into the areas which are aptly described by the term "the sink."

Here they live in shacks often hastily put up, of tin or corrugated iron, or in old broken down and dilapidated housing, rat and vermin infested, with windows covered with tar paper and lacking decent sanitary facilities.

Since these newcomers usually differ in race and color and often in language from their surrounding white neighbors, barriers of racial discrimination and racial segregation are added to the social barriers that arise from living in "the sink."

They have difficulty in finding employment and frequently suffer from hunger and cold when their small money funds are exhausted. Not having established residence in the new state, they are not eligible for public relief. So children and adults alike are frequently subject to serious illness from malnutrition and exposure to cold. This health condition is frequently aggravated by the discriminations that arise when they seek medical attention or hospital care. Many doctors — despite their Hippocratic Oath — do not welcome them to their offices. Many hospitals, despite support by public taxes and participation in community funds, will not receive them as bed patients.

So, for these thousands of non-Caucasian newcomers into our prosperous northern communities, life in "the sinks" has become extremely hazardous in these post-war years. These conditions have sort of crept upon us and few communities are fully aware of what is actually taking place in these newcomer families living in "the sinks." They are living below the line of vision of the average citizen.

Post-War Racism

Paralleling the development of these life situations of these migrating non-whites, Negroes, Mexicans and Japanese and Caribbean Islanders, has come an intensification and spread of racism in our American communities. This has come from two basic roots: (1) the cultural racism that has developed out of Negro slavery and its aftermath in American communities. Traditionally, the locale of these racist attitudes was in the states where slavery once existed. But the population movements of the war and post-war years have changed this. Something like 7,000,000 white persons have moved out of the states of residence of 1940 into states further north and westward. Many of these persons carry with them into their new places of residence, the same old racial prejudices they held in their former places of residence. They want to see put into practice in their new communities the racial discriminations and segregations they were accustomed to in their previous communities. Thus these cultural forms of racism have been spread widely across America during and since the war years.

(2) The second major root of growth of racism in our American communities during the war and post-war years is found in the spread and influence of Nazi racism. Hitler and the Nazis may be defeated but the poison of Nazi racism still spreads through many American communities. Four years ago, official records open to me show me that a group of 50 or 60 Nazi sympathizers met in the countryside about 50 miles west of Chicago and spent two days trying to devise ways of spreading Nazi race propaganda. The tables were burdened with lying pamphlets such as the "Protocols of the Elders of Zion," calculated to stir up animosity against Jews. Within a few weeks after this meeting, synagogues in the Chicago area were painted with huge red Nazi swastikas and Jewish burial grounds were desecrated, and living Jews threatened. Within the last year in the same communities, Christian ministers seeking to be friendly to neighboring Jewish congregations have received threatening letters.

Almost at the same time, other groups were meeting under the leadership of the Nazi inspired Columbians and devising ways to link up with the Ku Kluxers and join forces in depriving dark-skinned Americans of full participation in their democratic privileges and rights as American citizens. Within the month of this writing an attempt in a northern community was made to prevent a Negro doctor from renting an office. An objector said in supporting his objections, that he "was from the South," that "the Nigger was inferior" and he would not stay in the same office building with him.

Here we see what is happening in many American communities in these post-war days. Nazi racism provides

rationalization for the prejudices arising in cultural racism and so strengthens their combined hold upon many persons and their more persistent stimulation of racial discriminations and segregations.

These various post-war forms of racism spread through many communities to make life more unbearable to those persons and families who have been literally trapped in the sinks." In talking recently with the members of several families living in such a "fringe" community of the same city that contains "the Holy Hill," I got a sort of cross-section view of how these racial discriminations operate right under the shadow of "the Holy Hill." These 75 or 80 dark-skinned persons living in these 18 or 20 shacks and dilapidated houses were suffering from racial discriminations that may be quickly listed as follows:

(1) Water supply. There was no running water available in this "sink." A white man living nearby had a deep well but he would not permit the Negroes and Mexicans to use it, but sold water to another white man, who sold it to non-white neighbors at 10 cents a pailful.

(2) Personal services. Men could not get a haircut in the local city but had to go many miles to a nearby larger city for such personal services. All had difficulty in getting meals in restaurants in this city.

(3) Medical services. Since no Negro doctors or dentists practiced in this community, and few white doctors or dentists would take colored patients, many were without adequate medical care or went many miles to another city where it could be obtained.

(4) Several of those interviewed were without employment and told of rejection by employers in local shops and factories because they "were colored."

(5) Recreation. Younger persons told of their exclusion from decent places of recreation and of finally, in desperation, visiting the few lowgrade taverns that would receive them, where they were subjected to pressures to drink intoxicants heavily and to participate in gambling games and to invitations to enter into sex immoralities.

(6) Religious fellowship. Some of the older persons told of their desire for religious fellowship, but the racial exclusion policies of all the churches on "the Holy Hill" except one prevented their sharing freely in these church services. In this one Christian church, the policy of membership was racially inclusive and all who met religious conditions could be received into membership. But only one or two persons had ventured beyond the race barriers so characteristic of this community into the religious fellowship of this church.

This first hand picture of how postwar racism is now operating in this community is given to sharpen up the fact that these new neighbors in scores of northern cities are really suffering from these racial barriers that pretty literally confine them in "the sinks" into which they have been forced by the shortage of decent housing. But it also sharpens up the relations to those on "the Holy Hills" of these same communities.

Careful examination of this community revealed few lines of communication between these newcomers in "the sink" and the pastors and churches on "the Holy Hill." There were no well-worn tracks between these segments of this community. The social and racial barriers in operation practically shut these new neighbors off from the Christian sympathy and services that were their only immediate defense against hunger, disease, isolation and exposure to the inroads of the "underworld" of this small city.

Christian Responsibility

Who will work to remove these racial barriers for these new neighbors if not the leaders of the churches on "the Holy Hill?" Our various religious bodies, (1) the World Council of Churches, (2) the Federal Council of Churches, (3) the Home Missions Council, and several major denominations have set out, since 1945, in clear perspective, Christian goals in race relations. But they need sorely to be made living and vital on these "Holy Hills" of our American communities, from Portland, Maine to Portland, Oregon.

The Christian leaders on these "Holy Hills" are now called by these new conditions in "the sinks" to give new meaning to their preaching of brotherhood and to break down the social and racial barriers that hem in these scores of thousands of non-white Americans that are now depressed in "the sinks" of our American communities.

The other day, as I visited in these shacks among these families in "the sink" of this fair and prosperous American city, I could look up to "the Holy Hill" and see the church spires rising toward heaven. I realized that if "release" were to come to these "captives" of our fast-moving, industrial society, it would have to come from "the Holy Hill." So I sat down and wrote a report on the social and racial conditions I saw around me in "the sink" and sent it to the leaders of the Council of Churches in that city and a copy to the Council of Churches in the same state, with a prayer that God's spirit would lead the churches on "The Holy Hill" to see and meet their Christian responsibilities to their new neighbors in "the sink" of that city.

In similar fashion, "the sinks" of hundreds of cities across America challenge "the Holy Hills" and call for fast and dynamic action in removing the racial and social barriers to a richer and fuller life for these thousands of post-war newcomers.

GRATITUDE

Claflin Keyes

Young, untaught children know not gratitude.
Regarding the desired theirs by right,
They snatch and strive to hold by ruthless might,
And seek to conquer by this attitude.

Men, children of a greater magnitude,
Will also grasp, until revealing light
Endows the growing mind with keener sight
That radiant glows with love's own aptitude.

For gratitude is by experience learned, . . .
Recipient in harmony must know
And understand the giver's point of view
Before some gift, for which the heart has yearned,
The giver's love and sympathy will show, —
Acquaints him with appreciation true.

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What Price Education?

MILLER W. BOYD

Kwasi Siribo and Yaw Manu are two African boys who recently enrolled at Morristown College in Tennessee after a struggle which few in this land where educational opportunities are so widespread are prepared to believe; yet theirs is a true story.

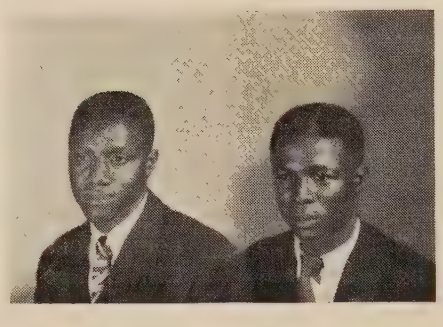
Born in Ashanti, a gold coast city of West Africa, they had a common longing and aspiration to get an education in America. They had worked together in a wholesale house run by the British and made $32 per month, the prevailing wage for such workers in their city. While this was sufficient to take care of their simple needs, they realized that they would never be able to do much for their people if this was to be their life's work. But how to get to America and to gain the magic of education was a problem for them to solve. According to their story, the British do not look favorably upon American schools and least of all, are they interested in the natives coming to America for an education, nor are they too particular about their going anywhere for schooling.

To be solved first was the problem of getting out of the country. Next, how was one to get his English pounds exchanged into money which he might use elsewhere? Manu and Siribo considered these and other problems but decided to make the venture after having saved about 200 pounds of British money.

A missionary advised them of a college in American named Morristown Normal and Industrial College, Morristown, Tennessee. Through some means, he managed to get application blanks which they filled out but which never reached their destination. Anyway, they decided to leave their native city and head for Morristown hoping the college would receive them despite their having no word of acceptance.

They decided that they might be able to overcome their first problem, that of getting away from the gold coast, by asking permission to go to Liberia to work. Their plan was to get to the Republic of Liberia and stay until they could exchange their pounds for American money and until they could take steps toward becoming citizens of Liberia. Successful in getting to Liberia, they found their troubles had only begun and they were rapidly multiplying. Not only was it almost impossible to exchange their pounds but the devaluation of the pound meant their money would be cut almost in half in the exchange.

It took three months of residence in Liberia to make the exchange, through underground methods. Since there were no ships leaving Liberia for America in the near future, they decided to go to the French port of Dakar and sail from there to France. With their money constantly dwindling through expenses and exchanges made in Liberia, they



Kwasi and Yaw

would not be able to pay ship fare to Dakar and make the rest of the trip as they desired. Learning that a truck hauling Coca Colas would take along a few passengers for a very small fee, they decided to save money by making the journey by truck. It took two weeks to make the journey but Manu and Siribo stuck it out. At night, they slept under the open skies, wherever the truck driver decided to rest. By day, they sat in the open truck and were parched by the blazing sun or pelted by the windstorms of the desert. After many breakdowns of the truck, they reached Dakar weary and worn but with ambitions still unquenched.

From place to place in the city of Dakar they went with their belongings in a push cart they hired, hoping to find a place to stay. Finally, they were taken into a hotel where their money fast dwindled in spite of the fact that they seldom ate. Again, they must exchange their American money for francs. The exchange was not hard because the American dollar has high value everywhere. For once, they felt things had brightened for them when they received so many francs for their few remaining dollars.

They sailed for Le Havre, France, with their pockets bulging, only to find on reaching France that France was reluctant to take its own money in exchange for American dollars. It was necessary to visit with government officials and to make clear their purposes for going to America. Two weeks were consumed in making the exchange and arranging passage for New York. Again they were to lose a large part of their savings by exchanging the devalued francs for the American dollars. They were to cut deeper into their funds by paying hotel bills.

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At last, they were off for America, the land of educational opportunity. In the meantime they had written Dr. M. W. Boyd, president of Morristown College, first from Liberia telling him they were on the way and would not have very much money but they hoped he would not treat them coolly. A second letter had gone to him from France, saying they would arrive in New York on March 3rd, and hoped he would have someone to meet them at the boat as they did not know anything about New York. This was a big order to fill but through an African acquaintance in New York, a graduate of Morristown College, Dr. Boyd was able to meet their request, although they landed a day earlier than they had expected.

On the way over, they had been forced to stay below deck since their clothing was of summer attire.

They had two dollars left on their arrival in New York, and train fare to Morristown, Tennessee was almost $49 for the two. Another African student who had come over on the same ship, let them have $50 of the money he had left and they were able to purchase tickets to Morristown. On the trip to Morristown, they were fortunate in making friends with some people who were friends of the president of the college. These friends shared a lunch with them and that was their only meal.

When they reported to the president's office at the college, they were attired in white duck trousers even though it was cold outside. When warned that they would be likely to catch cold in clothes of this type, they replied they could make it because they were strong. Questioned as to their finances, they stated they had two dollars to apply on their schooling. Siribo also stated incidentally that his father had many wives and 102 children.

The college accepted them and trusted that somehow a way would open up to care for their expenses and to secure warmer and better clothing for them.

A clothes shower was held for the boys, and friends both white and Negro responded so whole heartedly that soon the president was worried about finding an extra room for their clothes. A church in Washington, D.C. sent three boxes of clothes and shoes, and although some of the shoes varied in sizes from 6 to 11, Siribo and Manu claimed each pair was a good fit.

Friends in the Church Street Methodist Church in Knoxville, Tenn., have applied $15 per month on their accounts and have made special donations amounting to $150. Although these gifts have not covered their total expenses, our African boys have been permitted to stay in school and are making rapid progress in their work.

ace Relations Day

Race Relations Day will be observed by ethodist churches throughout the country Sunday, Feb. 11th. The annual observance ves Methodists the opportunity to study the ork of higher Christian education for Negroes in the colleges sponsored by the denomination's General Board of Education cated in Nashville, Tenn.

Dr. John O. Gross, executive secretary of e Division of Educational Institutions of e board, recently cited the progress made developing a program of higher education r Negroes in the United States in general d in The Methodist Church in particular. e statement reads:

"There are as many Negro students in the lleges of the United States now as there ere white students in 1900.

"There are more Negro students in our lleges now than there are British students all the colleges and universities of Great itain.

"Negro college graduates number many stinguished doctors, dentists, lawyers, dges, educators, writers, artists, bishops, inisters; in fact, men and women of every alk of life serving the needs of mankind.

"This has not just happened. Behind the evelopment have been many persons and stitutions with the vision and courage to omote the personality growth and enrichent of Negro youth.

"We are proud to recognize that among e foremost agencies which have pioneered Negro education stands The Methodist hurch. It has made possible such great initutions devoted to Negro education as Benett, Bethune-Cookman, Claflin, Clark, Dilrd, Gammon, Meharry, Morristown, Paine, hilander-Smith, Rust, Samuel Huston and Vilev Colleges."

Dr. Matthew S. Davage is the secretary of e Department of Educational Institutions r Negroes. His office anticipates an increase the offering for Negro education throughut the denomination on February 11th. Last ear's offering amounted to approximately 200,000.

amily Life Education

Boston University, in co-operation with the Massachusetts Society for Social Hygiene, will onduct at Boston a summer workshop on ex Guidance in Family Life Education for hree weeks starting July 9, 1951. Co-leaders f the workshop will be Perry Dunlap Smith f the North Shore Country Day School in llinois and Herbert D. Lamson, teacher and ounselor in marriage at Boston University. There will be lectures and seminars, lectures eing given by psychiatrists, pediatricians, ociologists, and marriage counselors. This vorkshop is designed for teachers in any ield, administrators, parents, librarians, reigious workers, guidance counselors, social vorkers, nurses, and any others who wish an orientation in this field. The course will carry either graduate or undergraduate credit depending upon the work done. For further information write to Director of Summer Session, 725 Commonwealth Ave,. Boston, Mass.

Methods I Have Used

Mark M. Moore

Superintendent of the Wytheville, Virginia, Conference in the Holston Conference, Mr. Moore lists his methods used in visitation evangelism.

During my five years as district superintendent we have used *four different approaches:*

1. The first two years we set up district visitation evangelism as a simultaneous effort. Each pastor was to train his own visitors, and direct his own effort, with no central or district meeting.

2. The third year we participated in our annual conference school, and we returned to the district to conduct the visitation program the following week in as many churches as possible. Many of the pastors had help which they invited from the outside.

3. Last year we exchanged services with a neighboring district, giving each pastor a director from the neighboring district. We met in a District Training School, under the leadership of Dr. Weldon Bradburn, Northern Chicago District.

4. This year, we divided the district in half, taking one half one week, and the other half the second week. In this way the pastors in the district exchanged their services. During the first week we all met in the center of the subdistrict under the direction of Wayne A. Lamb, Memphis Conference secretary of evangelism. The second week we met daily in the center of the other half of the district under direct leadership.

We are of the judgment, out of experience, that either *the district school* (No. 3 above) *or subdistrict school* approach (No. 4 above) *is much better,* as far as *results* are concerned. When each pastor did his own directing, only about half of the charges did a good job. When a visiting pastor did the directing, more than 80 per cent of the charges did a good job.

Take Note:

The *preparation* that is made, by the way of discovering prospects, making and following up the community survey, etc., carefully selecting the visitors, and getting them to covenant to give the necessary nights, is *most essential* for success. It is not possible even for the best director to do very much in a situation where the essential preparation has not been done in advance by the pastor.

In addition, we find that as far as the method of the actual visitation is concerned, we get better results when we follow rather closely the method suggested in the literature of the Board of Evangelism. Pastors and churches that adapt the method too much to their own "peculiar situation" don't usually get as good results.

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The Spirit Of Brotherhood

(Continued from Page 3)

efforts. Brotherhood is like ripples in a lake, starting at one place but spreading quickly to the far edges of the water. We never know how widespread are the effects of a good act.

The war in which we find ourselves today is not limited to the far-off lands of Asia or the unknown conflicts behind the Iron Curtain. There is a war of ideas that is being waged in the minds and hearts of men everywhere. There is only one way to defeat a bad idea and that is with a good idea.

Fortunately, in this country we have that good idea. Freedom will always be more attractive than bondage. But we must be sure that our own house is in order. We must stand together on behalf of human rights. By so doing, we can strengthen the spiritual foundation upon which our society is based. We can defend the dignity of man as an individual and thereby take from our enemy one of his important weapons, which is the exploitation he makes of every crisis in human relations and of every denial of human rights.

Brotherhood Week, which begins next February 18th, gives us, as Americans, an opportunity to reaffirm our belief in the individual freedom of our fellow men.

In the observance of Brotherhood Week, we must not lose sight of the fact that this is only one week out of fifty-two. It is important as a symbol, as a spotlight to focus attention on the day-by-day, year-round operations of the National Conference of Christians and Jews.

The basic concept of the National Conference of Christians and Jews program is *participation* of people of all religious and racial groups. It calls upon educators to work with it through the schools and colleges of which they are a part. It seeks the cooperation of religious leaders to work in their churches and synagogues to make brotherhood a living reality. It asks leaders of civic organizations to take its methods and materials into their community activities. It calls for the help of labor and management to further its program in industry. And it asks the professionals of radio, television, theater, press and advertising to make the brotherhood concept a part of their everyday work.

If the freedom we cherish is to survive in the world, we must find ways to eliminate the frictions, the tensions and the distrusts that turn man against man and nation against nation. We must first eliminate these irritations at home if we are to have hope on eliminating them throughout the world.

In brotherhood we have an atomic idea whose chain reaction can spread to the hearts and minds of people everywhere. Let us use this powerful force widely and wisely. Let us believe in it! Let us live it! Let us support it!

By doing so, we can bring greater personal happiness to ourselves and our loved ones and help to achieve the goal of all men of good will: The brotherhood of man under the Fatherhood of God.

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March 12—Religious Vocation: Management.
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March 26—Religious Definition of Property.
April 2—A Responsible World Economy.

BY

Walter George Muelder

A.B., S.T.B., Ph.D. Dean and Professor of Social Ethics, Boston University School of Theology

ON MONDAY AFTERNOONS
At 2.30 o'clock. Doors open at 2 o'clock. All seats FREE and no tickets required.

New Security Agency

WASHINGTON, D.C. (RNS) — President Truman has named two prominent clergymen to membership on a new national security agency, to be known as the President's Commission on Internal Security and Individual Rights.

They are the Rt. Rev. Karl Morgan Block, Protestant Episcopal bishop of California, and the Most Rev. Emmett M. Walsh, Roman Catholic co-adjutor bishop of Youngstown, Ohio, who is chairman of the legal department of the National Catholic Welfare Conference.

Mr. Truman said the commission will "consider in all its aspects the question of how this nation can best deal with the problem of protecting its internal security, and, at the same time, maintain the freedom of its citizens. It will consider the harm that comes from the wrong kind of action, as well as the good that comes from the right kind of action.

"The commission will make a thorough investigation of the laws, practices and procedures concerning the protection of our nation against treason, espionage, sabotage and other subversive activities."

Admiral Chester W. Nimitz (retired), commander of the Pacific fleet during World War II, was named chairman. Others appointed to the commission were former Senator John A. Danahar (R.-Conn.); Harvey Firestone, Jr., Akron, Ohio, manufacturer; William E. Leahy, Washington, D. C., attorney; Charles H. Silvers, president of the American Woolen Company, New York; Anna Lord Strauss, former president of the League of Women Voters; and Russell C. Sessingwell, former assistant secretary of the treasury, a New York investment banker.

Wheat For India

The Methodist Committee for Overseas Relief, the Board of Missions of The Methodist Church, and many other mission agencies are asking individual church members — and also church societies — to write to President Truman, their senators, and their congressmen, urging that 2,000,000 tons of wheat (American government owned surplus crop) be given to the government of India "upon terms that are mutually acceptable to both countries." This wheat is desperately needed to keep alive several million of Indians for whom there is now no food in sight. This famine condition results from an unfortunate combination of disasters — floods, famines, drouths, and nearby warfare — which have reduced the amount of rice raised in India, and made it impossible to import rice as heretofore, and that millions of people are actually starving.

"This surplus of wheat is a great economic and humanitarian 'tool' in the hands of America," says one authority. "It can demonstrate to the world the superiority of Christianity over communism; it can hold India to the democracies; it can do more for good will and peace than can many battalions."

Write now advocating a "wheat-for-India" bill in Congress. When a bill has been introduced, write again favoring its passage.

Not Severe

GREENCASTLE, Ind. — Pre-registration figures at DePauw University indicate that the number of students who will not return for the second semester is less than normal.

With pre-registration virtually completed only approximately 80 students have indicated that they will not be enrolled for the spring session. This includes students who will have completed the requirements for graduation as well as those who will leave for other reasons.

Normal loss of students between semesters because of graduation and other reasons is more than 100.

About 35 of the 80 students not returning are graduating seniors, according to Miss Veneta Kunter, registrar. Other withdrawals include some students who are entering military service and others who are leaving because of the ordinary reasons, such as illness in the family, marriage, and financial.

The advance registration indicates that

e present time approximately 1775 students pect to return for the second semester. In dition, approximately 15 new students are pected to enroll, according to Willard E nbreit, director of admissions.

During the past semester 45 students with ew from school, mainly for military rea ns.

eligious Television

"America for Christ, Inc.," a new television ogram sponsored primarily by laymen, is heduled to make its bow March 5th on the nerican Broadcasting Company network.

Though organized by a small group of ethodists as a non-profit corporation, the ogram will be inter-denominational in eme, according to Dr. Hamilton P. Fox, e church's district superintendent at Wilington, Del.

He credited Floyd W. Woodcock, Wilmingn businessman and prominent layman, as e chief sponsor of "America for Christ, c." He said Woodcock had signed a year's ntract with ABC.

The program will seek to stimulate a naonal mass movement in Christian evangeln, Dr. Fox said. He explained that the w TV show will be produced in various ties with emphasis on the personal experices and testimonies of laymen. The initial lecast is scheduled for Baltimore with Govnor Theodore McKeldin of Maryland as e featured guest.

onald Bridges Named irector

Dr. Ronald Bridges, formerly president of e Pacific School of Religion, has been med executive director of the new departent of broadcasting and films of the Naonal Council of Churches of Christ in the S.A., it was announced last week by Dr. muel McCrea Cavert, general secretary.

Dr. Truman B. Douglass, vice-president, oard of home missions, Congregational hristian Churches, has been elected chairan of the board of managers of the new epartment, and the Rev. Everett C. Parker, irector, Protestant Radio Commission, has een named program director.

The new department is the result of a erger of two agencies already active in the eld, the Protestant Radio Commission and e Protestant Film Commission. The radio gency is already operating within the new epartment and it is expected that the film gency will become a part of the departent in early spring, Dr. Cavert said.

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A WOMAN'S FAITH

Virginia Burns Parkhurst

The men had laid Him gently in the tomb
When night had come, and He had died.
Sorrowing, they and others went their way
"It is finished," sad hearts cried.

Their childlike dream of earthly Kingdom gone,
These men who knew Him best had fled
Back to the hills, back to the nets and sea.
The tomb was closed, the Leader dead.

But women's souls are of a different kind.
Cold logic finds no shelter here.
Though their eyes are blinded by anguished tears,
Their hearts with faith are morning clear.

As dawn flamed up above the city hills,
Into the garden the women came,
There Mary felt Him close to her once more.
There Mary Magdala spoke His name.

For woman's heart sees past the face of Death
Her faith dissolves the tomb, the prison.
Her trust can yet bring forth a new-born day —
Make true the glad cry, "He is risen!"

A Negro Discusses The White Problem

(Continued from Page 5)

all the teachings of our Christ: 1. The Negro desires no special treatment because of his color, but to be treated as an individual. He does not want his entire race blamed for any of his shortcomings or praised for any of his successful achievements.

2. The Negro longs for the day when the entire branch of his race shall be respected, treated fairly and justly in every phase and function of our civilization. Merely to single out one individual of a minority group and lavish all your respect, praise, honor and love upon that particular individual and try to substitute that for what should be the attitude toward the entire group, will not suffice.

3. The attempt of some of the American drama, comedy and advertising by certain business firms as well as the contents of much of our literature, to sterotype the Negro is certainly a problem which the dominating forces of Christianity in America must face, combat and solve.

4. Fair employment practices is not merely a problem of the Negro and the government, but it is fundamentally as much a problem for Christianity as drunkenness, gambling, prostitution or any other form of evil.

5. The Negro needs a larger place in determining the policies of government from the national level to the most minute local level.

6. It may be argued that in some instances the Negro does not have enough educated, academically trained and otherwise qualified persons to fill these places. This in large part lies at the door of the dominating forces of Christianity in America which has in too many instances denied the Negro an opportunity to be trained to qualify for such positions.

7. A Christian approach to the horribly overcrowded housing conditions for Negroes could serve a noble purpose at this time. It would destroy restrictive covenants, discourage the attitude of dealers to charge a double price when selling to Negroes, condemn the reported attitude of some of the money lending institutions who absolutely refuse to lend money to Negroes for purposes of improving or purchasing property in certain sections.

I think I can truthfully say that in the heart of almost every Negro in America there is the desire and willingness to play the part of a brother, if he can be convinced that these attitudes would be welcomed and accepted. The attitude of the Christian church in America in its condoning and practice of segregation and discrimination is sabotaging our government's efforts for peace more effectively than a foreign spy or a black market entrepreneur who sends ship loads of ammunition to our enemies.

There is one other important step in the so-called Christian approach to the problems of the Negro people. We must understand and face the fact that sin is sin and contains the same elements of shame, demoralization and destruction whether it is committed by two Negroes or two white people or one Negro and one white person working together. It seems to me that we live in an age when evil or irregularity appear to have great news value while much of right and conformity goes without notice. It is the business of the Christian church to challenge and change this situation.

AS THE CHRISTIAN YEAR MOVES THRU LENT

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Pathetic And Silly Protests Against The Flag Of The U.N.

William B. Lipphard

A recent Herblock cartoon in *The Washington Post* probably caused flurry of resentment among the Daughters of the American Revolution. The cartoon pictured a DAR in a men's ward in a U. S. military Hospital. She is reading aloud an official DAR protest against the proposed display in the United States of the flag of the United Nations. "The Daughters of the American Revolution were alarmed," reported *Time* magazine, "and their President General declared that the U.N. flag should be displayed only at U.N. meetings." In the cartoon hospital ward the lone listener to the DAR is a soldier in a wheel chair. He was wounded in Korea while fighting under the U.N. flag. He left behind him 5,000 dead Americans while more than 20,000 other soldiers like himself were wounded. In New York's Astor Hotel, a stormy meeting of 347 delegates of the Federation of Women's Clubs almost got out of control because they objected to plans to display the U.N. flag. Similar incidents were reported from other cities in the United States. At a heated debate in Brooklyn, N.Y., The Society of New England Women, the Daughters of 1812, the U. S. Flag Foundation, the National Council for American Education, opposed the action of the school superintendent in sending U.N. flags to public schools. The National Commander of the Veterans of Foreign Wars protested the action of the U. S. Department of Agriculture in giving instructions how to make and display U.N. flags.

It seems strange that all these objectors failed to sense the significance of what happened at the United Nations Assembly when President Truman made his speech. He sat on and spoke from a platform lower than that from which the President and the Secretary of the United Nations had delivered their own speeches. Here was international sovereignty transcending American national sovereignty.

All these objectors to displaying the U.N. flag, as well as the so-called 100 per cent Americans, the superpatriots, the "My country right or wrong" advocates, are doubtless prompted by sincerely patriotic motives; but by their objections to the U.N. flag they are unknowingly serving the cause of Russia and are supporting Russian propaganda that refusal to display the U.N. flag on American public buildings, in school rooms, and in churches, reveals that the United States is imperialistic, and that its support of the United Nations is only a facade to hide its own plans and purposes for world domination.

The conclusion is inescapable. If it was noble and honorable for 25,000 American soldiers to fight, to be wounded, and to die under the U. N. flag, then it is noble and honorable for the American people to display the U.N. flag anywhere at any time throughout the United States. The only exception is that it shall never fly above the flag of the United States. That privilege by law is granted only to the Christian flag.

— *Reprinted from "Missions," Jan., 1951.*

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Food For India

Robert M. Hopkins

The Executive Committee of the Golde Rule Foundation at its January meetin adopted unanimously the following resolu tions:

Recognizing the tremendous need of India people for food, intensified in recent month by a series of national disasters: and

Aware of large stores of food which ar held by the Government of the United State of America: be it

Resolved that the Golden Rule Foundatio vigorously supports the request of the Gov ernment of India to the United States Gov ernment for two million (2,000,000) tons o wheat to meet the critical shortage in th months immediately ahead, and the Founda tion requests that the Government of th United States make available two millio (2,000,000) tons of wheat to the Governmen of India upon mutually agreeable terms.

* * * *

The Golden Rule Foundation has for mor than a year been urging upon the govern ment, the sending of wheat to relieve distres in India. The situation during this year ha grown increasingly worse because of th widespread failure of the seasonal rains, wit earthquakes and visitations of locusts an other serious catastrophies.

The Indian Government in anticipation o the results of these calamities has been seek ing food grains from all parts of the world A total of four million tons has been pur chased from various countries, but there i this deficit of two million tons needed t avert a famine. Since all other sources o supply have been investigated and exhausted the only country from which this addition two million tons can now be obtained, is th United States of America. The fact tha we have unprecedented stores of wheat an other food grains on hand would seem t

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ake it imperative that for the sake of con ued good will and the exemplification of e precepts of the golden rule, America ould make immediate and generous re- onse.

piritual Life Training

Baltimore, Md. (RNS) — A Spiritual fe Training Center, first of its kind, has en opened by the Koinonia Foundation on estate in nearby Green Spring Valley.

The center, which is interdenominational, ill train young people, recruited from dif- rent vocations in all parts of the country, Christian living.

First group to use the facilities of the nter was the Baltimore Breakfast Group to hich Maryland's new Governor Theodore . McKeldin belongs. Aim of the group is o carry Christ into politics."

The history of the center is a story of ith, coupled with prayer and hard work.

In the summer of '49, a group of clergy- en of various denominations decided there as need for establishing a religious train g center for laymen through which Chris- an principles might be carried into busi- ess and industry, education and government rvice.

The clergymen were attending a summer mp in Rhodes Grove, Pa. Each chipped a dollar to get the project started. In ay, 1950, they found the site — a 45-acre tate with ample facilities.

The Rev. J. Walter Fiscus of Baltimore, resident of the Koinonia Foundation, spear- eaded the movement to purchase the estate. e made a successful fund-raising tour, and y the end of 1950 the trustees had paid ff $44,000 of their indebtedness, had reno- ated and furnished the spacious mansion, nd made plans to open a similar scholastic treat in the Midwest the following year.

It is hoped that ultimately the Spiritual raining Center will have a paid staff, but t present duties are shared "out of a spirit sacrificial love," in the words of Mr. iscus.

Faculty members of the center include Dr. lbert E. Day of Mount Vernon Place Meth- dist Church here; Dr. A. Berne Briggs, Balti- ore psychologist; the Rev. C. E. Seymour, lind minister of the Boundary Methodist hurch here, and Mr. Fiscus.

From time to time, Mr. Fiscus said, re- gious leaders from out of town will be vited to conduct retreats at the center.

Hingham Bell

The bell which for 75 years hung in Tor- ent Engine House in Hingham, Mass., was edicated on Sunday, Jan. 21st after being laced in the belfry of Hingham Methodist hurch.

The bell was purchased, after the old fire- ouse had been razed, by subscriptions from erchants and others. This was done at the instigation of William O. Lincoln, a descend ent of the pioneer Lincolns in early Hingham history. Protestants, Catholics and Jews gave to the fund, and also attended the dedica tory services in the church.

The presentation of the bell was made by J. Edward Harris, president of the board of trustees of the church, as a memorial to Robert Leigh and Henry B. Hardy, long time and faithful members of the church,, both of whom have died in the past year. The ac- ceptance was by the Rev. Joseph M. Har- rell, pastor, and after the ringing of the bell, the Rev. Daniel R. Magruder, rector of St. John's Episcopal Church, Hingham, gave the address of the afternoon. Mr. Magruder has been rector of St. John's parish for 30 years, and was a personal friend of the two men honored by the memorial. Special guests of the church were the local firemen, the Ma- sonic order, and the Odd Fellows.

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PERSONS

The Rev. Dr. Frederick Brown Harris was re-elected chaplain of the Senate last week. Dr. Harris has been pastor of Foundry Methodist Church in Washington, D.C. for 27 years and has served as Senate chaplain from 1942-47 and was elected again to the post in January 1949 when Dr. Peter Marshall, then Senate chaplain, died.

The public is invited to an inter-church peace mission of four meetings on "The Church, the Gospel and War," beginning 7:30 p.m. on Sunday night, Feb. 11th at Trinity Church, Copley Square, Boston, and continuing Monday, 10:30 a.m., 2:30 p.m. and 7:30 p.m. at Christ Church, Cambridge, Mass. Open-minded churchmen will lead discussion of applying the Gospel in problems of our time. Additional information may be had from the offices of either Trinity or Christ Churches.

Union Lenten Services of the Central Square Ministers Association, Cambridge, Mass., to be held at 7:45 p.m., are as follows:

Feb. 9 — United Presbyterian Church; preacher, the Rev. D. L. Campbell, pastor of Advent Christian Church, Somerville, Mass.

Feb. 16—Grace Methodist Church; preacher, the Rev. Hillyer Straton, pastor of First Baptist Church, Malden, Mass.

Feb. 23 — Massachusetts Avenue Baptist Church; preacher, the Rev. Harry Belmont Hill, pastor of Central Methodist Church Malden, Mass.

Mar. 2 — Pilgrim Congregational Church; preacher, the Rev. Joseph Fletcher, professor of moral theology, Episcopal Theological School.

Mar. 9 — Augustana Lutheran Church; preacher, the Rev. Archie MacMillan, pastor, Scotch Presbyterian Church, Roxbury.

Mar. 16 — First Church of the Nazarene; preacher, the Rev. Frank B. Chatterton, pastor of First Congregational Church, Cohasset, Mass.

The two Methodist Youth Fellowship groups of the Harbor Methodist Church, Scituate, Mass., were host to the members of the Old Colony Sub-District Methodist Youth Fellowship; seven churches were represented at the rally held recently by 64 MYF'ers and their counselors. The Rev. J. D. Townsend for 11 years a missionary in Algeria, and for many years the minister of the Methodist church in Paris, was the guest speaker. A moving picture "Unto Thyself be True" was shown as part of the program. James Pattison of Porter Methodist Church, East Weymouth, is president of the Sub-District MYF. George Bearce and Miss Bertie Jean Walker of Scituate are vice-president and secretary respectively, and Miss Jane Barnes of Hingham is the treasurer. The Rev. David Carter of First Church, East Weymouth, is the advisor for the group. Music for the program was rendered by the Scituate Methodist Church organist, Mr. LeRoy E. Fuller. The purpose of these rallies is to provide an opportunity to co-ordinate the activities of the churches involved, and to train church leaders for the future. The Rev. Leopold M Hays was the host pastor.

Fifty Years A Minister

The Rev. J. E. A. Bucke, pastor of Trinity Methodist Church, Patton, Pa., will celebrate the completion of 50 years as a minister of The Methodist Church on March 1st. Dr. Bucke retired three years ago but serves Patton as a "supply pastor." During the past two years he has led a successful campaign for $75,000 to rebuild Trinity Church following its total destruction by fire. He is the father of Dr. Elizabeth Bucke Miller, Wilmington, Delaware, the Rev. D. Perry Bucke, minister of First Methodist Church, Tyrone, Pa., and the editor of ZIONS HERALD.

The Rev. Kiyoshi Tanimoto of Hiroshima, Japan, spoke at Boston University last week. Under the sponsorship of Norman Cousins, editor of *The Saturday Review of Literature*, Dr. Tanimoto is currently touring this country in the interests of the Hiroshima Peace Center Foundation. He can be reached for lecture arrangements by writing to Dr. Marvin Green, 279 Park Avenue, Orange, N.J.

One hundred and fifty members and friends of Boston's Copley Methodist Church met at a banquet celebrating the 25th anniversary of the church on Thursday, Feb. 1st. Distinguished visitors participating in the program included Bishop John Wesley Lord, Bishop Lewis O. Hartman, and the superintendent of the Boston District, the Rev. Willard C. Arnold. Copley Church has completed a renovation program with both the sanctuary and vestry beautifully redecorated. The Rev. J. Tremayne Copplestone is the pastor.

Mrs. Edward F. Miller, whose husband is retired member of the New England Conference and former pastor of the West Roxbury Methodist Church, is recovering from a illness which had confined her to the Orlando Hospital, Orlando, Florida. The Millers live at 140 E. Livingstone Avenue, Orlando.

The Rev. Henry I. Bailey, minister of the Boston Street Methodist Church, Lynn, Mass. has been grieved in the death of his father the Rev. Charles W. Bailey at Baldwin, Kansas. Mr. Bailey was featured in the news recently as the oldest living Methodist minister in America. He was 102 years old at the time of his death last week.

Bishop John Wesley Lord is spending Ash Wednesday, Feb. 7th, with the ministers of the Southern District of the New Hampshire Conference in an all-day retreat being held at Grace Methodist Church, Haverhill, Mass.

Dr. Lynn Harold Hough, sometime dean of Drew Theological Seminary, was the preacher at Boston's famed King's Chapel during the week of Jan. 22nd. Other Methodists scheduled during the coming months include: Dr. Allen E. Claxton of Broadway Temple, N.Y., Feb. 20, 21; Dr. Emory Stevens Bucke, editor of ZIONS HERALD, Feb 23rd; and Dr. Hiram G. Weld, minister of Elm Park Methodist Church, Scranton, Pa., April 17-20.

The schedule of Lenten preachers for the 7:30 p.m. services of First Methodist Church Somerville, Mass., has been announced as follows:

Feb. 11 — The Rev. Edson G. Waterhouse of St. John's Methodist Church, Watertown.

Feb. 18 — The Rev. Robert W. Meikle of West Roxbury Methodist Church.

Feb. 25 — The Rev. Harry Belmont Hill of Centre Methodist Church, Malden.

Mar. 4 — The Rev. Stanley G. Cote of Broadway Methodist Church, Somerville.

Mar. 11 — The Rev. John E. Barclay of Morgan Memorial Church of All Nations Boston.

Mar. 18 — The Rev. J. Tremayne Copplestone of Copley Methodist Church, Boston

Mar. 25 — Presentation of the motion picture "Crossroads." The Rev. John B. Old is the pastor of the church.

Dr. Smith Comes To Boston

The Rev. Eugene L. Smith, executive secretary of the foreign division of the Board of Missions and Church Extension will be the speaker at the Boston Methodist Social Union meeting on Monday, Feb. 19th. The dinner meeting will begin at 6:30 p.m. and will be held at the Chandler School, Beacon and Hereford Sts., Boston. Reservations must

made no later than Feb. 16th with Mr. ntice L. Cowan, 45 Boutwell St., Dorster, Mass. (TA 5-9122)

lvatore Giambarresi

Homer Ginns

When the Rev. Salvatore Giambarresi ssed away on Jan. 23rd, in Providence, R.I. thodism lost a loyal son who had devoted life, in the two conferences in which he ved, to being a "good minister of Jesus rist" indeed.

Born in Riesi, Sicily, October 22, 1886, he me to this country in 1910. 1919 was a eat year in his life, for that year he beme a member of the New England Con rence, received his ordination as Elder. d married Anna Downey Porter. While ntinuing to carry the difficult work at e Italian Church of Boston during those rly years of his ministry, he earned the R.E. degree in 1924, S.T.B. in 1925 and A. in 1929.

He served the Italian Church in Boston r the record term of 25 years and left the press of his consecrated spirit upon the inds and hearts of countless people to whom ministered. In 1942 he was transferred the Broadway Italian Church, Providence I. Ever since his membership in the New gland Southern Conference he had applied mself diligently to the work of building the ingdom of God within the church family he lled his own. Standing at his side was his dicated wife, who, throughout his ministry, anifested the high calling which they both lt and lived. As an indication of their suc ss in this latter field, the amount paid for rrent expenses increased from $995.00 in 42 to $2,752.00 in 1950.

For the past four months he had been seri usly ill, yet lived in the faith that he might allowed to continue his beloved labors.

Funeral services were held on Friday, Jan. th at the Broadway Church with a large tendance of friends and clergy. The Rev. H. Ginns, Providence District Superintent, presided and led the service while the rmon was preached by the Rev. Orville E. rain, Norwich District Superintendent. Inrment was in the Highland Memorial Park, hnson, R.I.

Surviving him are his widow, Mrs. Anna . Giambarresi, and two sisters, Mrs. Elvira onca and Mrs. Dorothy LoGrasso, all of rovidence, R.I.

lcoholic Beverages

obert M. Hopkins

Frequent inquiries come to the Golden ule Foundation regarding expenditures in merica for alcoholic beverages. Recently a quest came for a comparative statement at would show such expenditures for the ree years — 1929, the year before the dession affected our economy; 1939, the year fore World War II effects were felt; and 1949, the latest year for which government figures are available. The U. S. Department of Commerce through the office of business economics supplied the data from which revealing trends are to be seen.

In 1929 prohibition was in effect, and government estimates do not cover illegal consumption. The earliest year after prohibition for which the figures are available is 1934. The following estimates represent aggregate expenditures (other than purchase for resale) by consumers for distilled spirits, wine and beer, whether bought in package form or by the drink:

	(Millions of Dollars)
1934	$2.080
1939	3.630
1949	8.550

Between these years as stated some trends are worthy of note. The trend upward between 1934 and 1939 was a rather even one with an increase for those five years of $1,550 millions, or almost 75 per cent.

The increase between 1939 and 1949 was much larger, $4.920 millions, or 135 per cent. Moreover during these 10 years still higher expenditures were reported, 1947 being the peak year when $9,640 millions were expended. The expenditures for 1948 were $8.800 millions, and as stated in 1949 they were $8,550 millions.

The important factors that affect all expenditures by American citizens must not be overlooked. Between 1929 and 1939 the population of the country increased from 122,775,046 to 131,669,275, or a little over 7 per cent; and from 1939 to 1949 the increase in population was from 131,669,275 to 150,697,361, or almost 14 and one half per cent. (Census figures are for April of the succeeding years, 1930, 1940 and 1950.)

Also between 1939 and 1949 inflation depreciated the value of the dollar so that the 1949 dollar in terms of the 1939 dollar was worth only 59 cents.

EVENTS

But it will be seen that expenditures for alcoholic beverages during these 15 years, from 1934 to 1949, have vastly surpassed increases in population, and they have overcome far and away the depreciation of the dollar.

Trip To The United Nations

E. Louise Richardson

On Monday, March 12th at 8:30 a.m. a chartered bus will leave the Greyhound station on St. James Street, Boston, carrying women of the New England Conference Woman's Society of Christian Service to New York to attend sessions of the United Nations. The women will arrive in New York about 3 p.m. and will register at the Hotel Martinique. Until 5:30 the ladies will be free to shop; then Mrs. Clifford A. Bender, official observer to the United Nations for the Woman's Division of Christian Service, will hold a briefing period in order that the women may have a better background for their visit. After dinner the evening will be free.

Tuesday at 9 a.m. the group will visit the U. N. building and then go to Lake Success. From that time on, plans will be carried out according to the sessions and committees. The bus will leave for Boston late that afternoon.

The entire cost of the trip will be between $15 and $20. Local societies should plan to send at least one member of their society and pay half or the entire amount of the trip. This is a worthwhile two days and many of the women will want to register for it.

Registration must be made with Mrs. Emil M. Hartl, 27 Wheeler Street, Boston, before February 20th.

ZIONS HERALD 125 YEARS AGO

February 8, 1826

The Public Schools in Providence contain 815 scholars who are well taught.

* * * *

Mr. S. Nicholson, of Plymouth, has invented a Cast Iron Circular Expansive Nipper, which has been used several weeks, in the rope walk of the Plymouth Cordage Company, and is considered a very valuable improvement in tarring yarns.

* * * *

To preserve bacon — A writer recommends the following method as effectual in preserving bacon and smoked beef from insects. Make a lye of wood ashes, and boil it till it is very strong. Dip each piece of the meat in it, let it dry, hang it in the smoke house, and no insect will injure it. The taste of the lye will not be perceived.

Stage drivers, keep your seats! The western stage arrived at Anughnawaga, N.Y. the other night, when to the surprise of the passengers no driver was to be found. After stamping and hallooing in vain for the driver to open the door, they, without ceremony, helped themselves out, and found that the horses had brought up regularly, the leaders having divided on the sign post. To put the matter at rest, however, a man who rode up at full speed, informed them that the unfortunate linesman was picked up on the road three miles back. On further inquiry, it appeared the driver had fallen from his seat, and the rattling of the coach over the rough and frozen road had prevented his cries from being heard by the passengers. He was considerably injured.

Women Asked To Fast

New York (RNS) — A 24-hour fast vigil was asked of American Protestant women as part of their observance of the 64th annual World Day of Prayer on Friday, Feb. 9th.

The appeal was issued here by the General Department of United Church Women of the National Council of Churches, sponsor of the observance in this country.

Mrs. James D. Wyker of Columbia, Mo., chairman of the department, said church women had been urged to hold the round-the-clock fast so that "physical hunger can help us to understand the people of the world who are hungry and suffering through no choice of their own."

She explained that fasting was suggested in letters from women in all sections of the country.

The church women also were asked to keep a prayer vigil for peace and to urge every member "to continue in prayer all day, wherever she is."

They were urged, in addition, to write Congressmen that they are praying for Divine guidance for the lawmakers.

The yearly observance of World Day of Prayer on the first Friday of Lent is marked in 92 countries throughout the globe.

For Youth Leaders

"Old programs cannot meet the needs of today." This terse statement by Dr. John Q. Schisler, executive secretary of the Division of the Local Church, General Board of Education, became the challenge to more than 70 conference directors of youth and of intermediate work in The Methodist Church who met at Scarritt College, Nashville, Tenn., Jan. 8th to 14th.

Speaking at the fellowship dinner which opened the study conference, Dr. Schisler declared that Christianity is the only antidote for Communism. The church he said, must get down alongside young people, face the problems they are facing, and help them find the faith and strength which alone can give them security in the approaching storm.

Sponsored by the General Board's youth department, of which the Rev. Harold W. Ewing is director, the meeting served as an intensive training period for the directors. It was the first to be held for both full-time and volunteer workers.

Dr. Leonard A. Stidley, professor of Religious Education, Oberlin College, led discussions on "How to Work with People." He stressed the importance of working in groups to find ways of reaching individuals. Others participating were the Rev. A. Wilson Cheek, Chicago, director of youth work for the National Council of Churches, and Miss Helen Johnson, New York, secretary of youth work for the Woman's Division of Christian Service, and Miss Virginia Henry, the Rev. J. W. Bell, Miss Clarice Bowman, Miss Emeline Crane, the Rev. Larry Eisenberg, the Rev. E. O. Harbin, Mr. Argyle Knight, and Miss May Titus of the youth department staff. Taking part also were the youth editors of church school literature and the staff of the department of leadership education.

The group considered the problems incident to possible mobilization; heard announcement of a national Methodist camp leaders' workshop at Scarritt College next summer; sent greetings to the Methodist Youth Fellowship of the Philippines, who were meeting at the same time to organize a national council of their own; voted to send a letter of commendation to Mrs. Mary Shadow Hill, a former MYF'er, for her record as a member of the Tennessee State Legislature.

Gavels For The Bishop

When Bishop H. Clifford Northcott of Madison, Wisconsin, visited Methodist mission stations in Africa in 1950, he made a unique collection of gavels presented him by the students of various industrial schools and woodworking classes. These gavels are of the hardwood of central Africa — some of them of great beauty; some have an "African artistic touch" in the design. "If the bishop uses any of these gavels in presiding over his conferences, my guess is they will be orderly assemblies," said someone who viewed them at Buck Hill Falls, Pa., recently.

Is Our Race Problem Different?

(Continued from Page 9)

this nation. In South Africa the native Negro population far outnumbers the white group, and there are large numbers of people of Asiatic or of mixed white and Negro ancestry who are classed as "Cape Coloured". The Negro or native population is made up of many different tribal groups who speak different languages and who are culturally different from one another and from the white people of European ancestry.

A somewhat similar though less acute problem is found in Kenya in East Africa where Europeans have settled in the midst of a native population.

In West Africa, the British have not attempted to make permanent European settlements. Individual Europeans do not own land and the British who go to the West African area usually go as educators or administrators who return to Britain when they are ready to retire.

There is no individual competition for land and it is to the interest of both the African and the Briton that the farmer become a good producer and in turn a good customer.

French, Belgian and Portuguese practices in Africa usually differ from the British practices and in each case are related to the historical factors in the governing country as well as to conditions in Africa itself.

Our race problem thus appears to be different in the sense that it has a history of its own and that certain ideas and practices have grown up that are peculiar to the United States. Essentially, however, our race problem is a part of the larger problem which we call human relations.

In many ways our problem is less difficult than we sometimes think. It is infinitely simpler than the problem in South Africa where numbers, as well as linguistic and cultural differences add difficulties.

In the United States, the Negro population is less than 10 per cent of the total though an uneven distribution gives to some areas almost no Negroes while other areas have from one third to almost one half the population Negro. Even so, practically all these Negroes are Americans in speech, religion, and culture.

They are, moreover, in spite of a few glaring exceptions, loyal and patriotic citizens who share the nation's ideals. In general it is only in such superficial aspects as color features and hair form that Negro and white Americans differ.

It was once rather generally assumed that these superficial differences corresponded to differences in mind, temperament, and character, but we now know that there is no evidence to support such an assumption.

Modern scientific studies reveal no differences in the brains of white and Negro persons; no differences in ability that can be termed "radical," that is, that cannot be accounted for by individual differences or differences in education and training. We know of no racial differences in the blood of healthy individuals and we have no evidence to support the notion of racial inferiority or superiority.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

n a world in which differences in ideology n large and threatening, there is reassur- e in the fact that the physical differences which races are distinguished are of no significance in human behavior. People and do think alike and share common als and values regardless of differences color or physical features. For that fact, Americans of all races may well be grate- — *Reprinted from "The Christian Edu- on Magazine."*

rd's Day League Meeting

y Allen

The 56th annual meeting of the Lord's y League of New England was held at pley Methodist Church on Tuesday, Jan. d.

Following a turkey supper served by the ies of Copley Church, and spirited group ging by the more than 200 persons present, meeting was called to order by the Rev. . Samuel A. Jackson, president. The treas- r's report showed more than $13,000 ex- nded for the work of the league in 1950 roughout the New England area, with a bstantial balance of some $1800 still on nd.

Climaxing all of these official reports was annual report of the Rev. G. Vaughn edd, executive secretary, who restated em- atically the purpose of the league to "Work nong, with and for all church bodies and all ristian people in the six New England tes, 'to maintain the observance of the rd's Day as a civil rest day and a day for igious uses'."

Along with other officers of the league, . Shedd reported that more and more peti- ns are coming before the legislature (Gen- al Court) asking not only for a relaxing Sunday restrictions, but more wide-spread e of alcoholic beverages, and longer hours the beverage outlets, especially on Sun- y.

There are also repeated requests for per- ission to sell alcoholic beverages on public operty such as state-owned airports, M.T.A. emises, and Port of Boston premises.

Sabbath breakdown and more widespread e and use of intoxicating beverages, Dr. edd stated, go hand in hand.

Following the official reports, President ckson introduced the speakers of the eve- ng. First was State Representative Ed- ond J. Donlan of Boston, who spoke at ngth on both pro- and anti-alcohol legisla- on on Beacon Hill. Representative Donlan id that a recent bill passed by the legislature s abolished the scandalous "co-ed" foodless restaurants, and represents a decisive victory for temperance forces. We have, he said, a long way to go, but it is possible to win another decisive temperance victory in 1951, if we will concentrate on the glaring faults of the liquor traffic and work unceasingly and steadily for overall reduction of liquor consumption.

State Senator Sumner G. Whittier of Everett followed Mr. Donlan at the speakers' table. He reviewed the various types of legislation now in process on Beacon Hill, including not only that dealing with Sabbath observance and beverage alcohol, but horse racing and gambling. Senator Whittier strongly urged every adult to take an intelligent and informed interest in all state legislation; to take a firm stand on the questions involved, to use our phones, to ring the door bells of our local representative and senator and write them letters on matters of public morals and decency, addressing the legislators at the State House, Boston.

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* * * *

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The last speaker to be presented was the Rev. Dr. Myron W. Fowell, the 1950 chairman of the legislative commission of both the Massachusetts Council of Churches and the Massachusetts Congregational Conference. Dr. Fowell outlined some of the legislation in which the Mass. Council of Churches is vitally interested, including greater state aid to public schools in order to raise the level of instruction given our children. Massachusetts has dropped from 5th to 16th place among the states in respect to instruction, and is in a lowly 47th place in state aid to public schools.

Enlightened legislation on child-adoptions is also a vital concern of the council. Also the abolishment of capital punishment in penal law or legal permission to suggest an alternative. Equal punishment for equal offences of both men and women is also urged. Legislation to legalize any sort of gambling is opposed, and liquor advertising in every form as well as the liberalizing of existing liquor laws are sternly opposed by the Council of Churches.

Officers elected for the ensuing year by the Lord's Day League of New England include: the Rev. Dr. Samuel A. Jackson, president; the Rev. F. F. Reade, secretary; Mr. Carl T. Banks, treasurer; Mr. C. Robert Fraser, assistant treasurer; the Rev. Dr. G. Vaughn Shedd, general secretary; the Rev. William M. McNair, honorary president; and the following vice-presidents; the Rev. C. X. Hutchinson, Jr., from Connecticut; Mr. Paul K. Stewart from Maine; Mr. Allan C. Emery from Massachusetts; the Rev. Raymond MacFarlane from New Hampshire; Dr. Earl H. Tomlin from Rhode Island; and Mr. John L. Gregory from Vermont.

Liberalism In Japan

Boston (RNS) — A program to promote religious liberalism in Japan will be undertaken by the Universalist Church of America in co-operation with the American Unitarian Association, it was announced at Universalist headquarters here.

The two American liberal church bodies will help expand the work of the recently-formed Japanese Free Religious Association. This group comprises liberal Buddhists, Shintoists, Universalists, Unitarians and other "liberal" thinkers.

It is headed by Dr. Hideo Kishimoto, chairman of the Department of Science and Religions at the University of Tokyo. The expressed purpose of the Japanese Free Religious Association is "to diffuse the knowledge and promote the interests of free religion."

Since the end of the war in 1945 five Universalist congregations have been formed in Japan.

The new missionary program calls for the creation of other congregations and the expansion of the Blackmer Home for Girls and the Dojin and Midori Kindergarten centers in Tokyo. The two denominations also plan to provide half of the funds needed for the construction of two new liberal educational and religious centers in Tokyo.

Beyond this initial help, however, the Universalist announcement said, the Japanese Free Religious Association will retain complete local autonomy.

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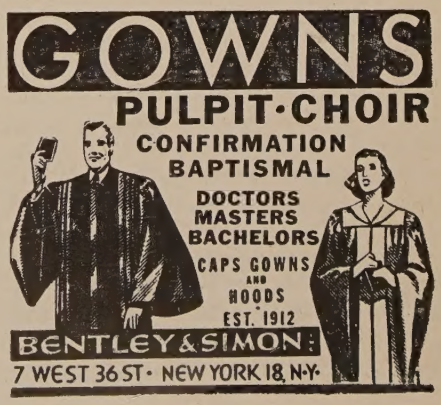

Germans To Promote Youth Programs

The German Federal Government recently announced a cabinet decision to finance and promote an extensive welfare program for German youth. The plan represents the most significant step yet taken in the history of German federal authorities to support democratic youth affairs. It indicates the importance that the present West German Government places on the democratic training of youth.

German and allied authorities have been concerned over the status and the future orientation of youth in the Federal Republic. The Communists also have recognized that the future of Germany depends upon these young people.

Since the end of the war, youth has had to choose between democracy and communism. Although the great majority of them have rejected communism, their Nazi indoctrination as well as widespread unemployment and poverty have made it especially difficult for democratic ideals and practices to take root. This welfare program is especially designed to overcome these conditions and encourage democracy.

The stated purposes of this program are: to advance international youth exchange; to create vocational training programs; to support youth periodicals; to increase youth activities in districts bordering the Soviet zone; to render special aid to the youth of Berlin and to the youth of Salzgitter (presumably because of dismantling in the latter area); and to promote political contact between youth and the Federal Government.

From 1933 to 1945 the German youth movement was state supported, but it was also state controlled. Under Hitler, young "Aryans" were given advantages and assistance by the state in order to insure their development into good Nazis.

This Federal Government support announced on December 7th, 1950, is far different. A government spokesman, in explaining the program, pointed out that all activity will be voluntary, that no compulsory labor service is envisaged, and that it is hoped that the German population will support the program in order that it may serve as a "positive protection of the constitution."

The Government has allocated 53,000,000 Deutschmark (approximately $11,000,000) to carry the program until the end of the current German fiscal year, March 31, 1951. Funds are to be allocated specifically as follows:

1. 10,000,000 D M for the construction of youth hosteleries and boarding houses.

2. 13,000,000 D M for food and lodging in these houses and for professional training.

3. 20,000,000 D M for construction of shops to train youths for various professions and trades.

4. 10,000,000 D M for the activities of existing youth organizations.

Although general control of the program will be held by the minister of interior, direct supervision is to be lodged in a special board. The board is to be composed of: representatives of the "Politische Jugendring," which is made up of leaders of the youth organizations of the major political parties, with the exception of the Communist Party, representatives of church and student youth groups; and trade union, industrial and public welfare authorities.

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The Challenge Of Changing India

The Gospel for all of life sometimes means free milk for children. Mrs. Harper, wife of Leonard's principal, supervises this service made possible by contributions to the milk fund.

The goal of Leonard Theological College is to prepare men to preach Christ to the peoples of India, and to invite them to accept Him as Lord and Saviour. There is a greater need for Christian preachers and Christian preaching in India today than ever before.

There are at least four factors in the Indian situation today which make it imperative that we preach Christ in the most compelling manner of which we are capable.

(1) The tendency of an increasing number of Indian leaders to proclaim that all religions are the same, all paths lead to God. They are quite ready to accept Christ as one of the saviours of mankind, to give Him a place in the Indian pantheon. But they resent bitterly any suggestion that He must be given the solitary throne. We do well to remember and to proclaim the word which stirred a Roman world that had drifted into something of the same way of thinking: "Neither is there salvation in any other, f there is none other name under heaven giv among men, whereby we must be savec

(2) The second situation which ch lenges us to preach Christ in no uncerta terms is the spirit of revival in the ancie non-Christian religions. Hinduism has l come actively missionary. Much public was recently given to the re-conversion of group of Christians in Travancore. Sikhis another Indian religion, has also become a gressive. Confronted with awakened a aggressive non-Christian religions the Chr tian church must respond with a new a expectant evangelism.

(3) In certain sections of India Co munism presents a great challenge to t Christian church. So many of the social ide proclaimed by the Communists echo t Christian social gospel that our youth a youth of other faiths are given the impre sion that Communism is a more active a better organized way than any other of gi ing expression to their inherent desire serve their people and to remove many the glaring abuses in the social structur Only by the clear proclamation of the Go pel of Christ for all of life can the tide Communism be checked. We are convinc that in Christ alone can be found the sol tions to all of men's social problems, t cure of all of his social ills. But the Gosp must be preached in such a context that will appear relevant to the needs of the you of our day.

(4) The fourth situation is found in t unparalleled opportunity for Christian wi ness in these days. The coming of politic independence to India has freed the Chri tian church from the suspicion of being t agent of foreign rulers. The good will r sulting from the sacrificial service render by Christians to the refugees during the te rible political upheaval, and more recent from the cordial reception given to Pand Nehru in America has opened many ne doors of opportunity.

Furthermore, there is a deep longing the hearts of many devout men and wom for a more satisfying religious experien than can be found in Hinduism or Isla Many are saying, in effect, "Sirs, we wou see Jesus." The word of the Apostle is a propriate here. "Whoever shall call on t name of the Lord shall be saved. Ho then shall they call on Him in whom th have not believed? and how shall they b lieve in Him of whom they have not hear

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how shall they hear without a preacher? l how shall they preach, except they be ?"

/e at Leonard are therefore challenged rain and send more workers through the ıy doors of opportunity and need which opening to the Christian church in all ts of New India.

Marvin H. Harper, *Principal (President)* nard Theological College, Jabalpur, M.P., ia.

tract taken from the Annual Report, 1950)

ı A Wide Circuit

. W. Reid

the Singing of Hymns

saac Disraeli, that eccentric literary his- an-critic of a century ago, and father of more-famed Prime Minister Benjamin raeli, felt no kinship of spirit with the nns sung in the free churches of his day. r did he think too well of the psalm- ging of the same period. In that erudite -pourri, "Curiosities of Literature," he pays respects to Protestant song:

"The history of psalm-singing is a portion the history of the Reformation — of that at religious revolution which separated for- r, into two equal divisions, the establish- nt of Christianity. It has not, perhaps, n remarked that psalm-singing, or metrical lms, degenerated into those scandalous npositions which, under the abused titles *hymns,* are now used by some sects. These evidently the last disorders of that sys- n of psalm-singing which made some re- ious persons early oppose its practice."

And in a footnote he adds: "It would be lluting these pages with ribaldry, obscenity, d blasphemy, were I to give specimens of ne hymns of the Moravians and the Meth- its, and some of the still lower sects." (He ls to name the "lower sects!") He gives dent approval to a Catholic archbishop's scription of Protestant congregational sing- g as "a mixed assembly roaring out con- sed tunes, nasal, guttural, and sibilant;" claring that "where every man was to have voice must necessarily end in clatter and aos."

The whole psalm-singing and hymnic "in- ntion" is blamed by Disraeli on the austere lvin who introduced it as a solace into e discipline of his flock in Geneva (and rough the French poet, Marot), "while he alvin) was stripping religion not merely its pageantry, but even of its decent cere- onies."

Apparently Disraeli had even lower opin- n of the music to which the psalms and mns were sung than to the versification it- f. In France, and afterwards in Germany, notes, "every nobleman chose a psalm or song which expressed his own personal feel- gs" and adapted it "to his own tune" — metimes the tune of "a fashionable jig," of "a lascivious ballad." On occasion "this infectious frenzy of psalm-singing," an earlier historian is quoted as saying, "excited and supported a variety of insurrections in the most flourishing cities of the Low Countries" and "fomented the fury which defaced many of the most venerable and beautiful churches of Flanders."

In Puritan England "singing psalms to hornpipes" is noted by Shakespeare. Disraeli quotes a Cromwellian leader as saying that popular tunes and jigs "were too good for the devil," and so were used in psalms "sung at city feasts . . . by soldiers on parade . . . and in houses where the hypocritical brotherhood did not always care to sing unless they were heard." One forgotten poet wrote in 1689 of people "singing with woeful noise, like a cracked saint's bell jarring in the steeple."

Well, despite Disraeli, the hymns of Methodists and others were not the "last disorders" of psalm-singing. They and the contributions of later poets have been threshed for the hymnal which today takes its place beside the Bible in giving religious instruction. True, we did have to come through the days of the gospel song, but the "standard hymnals" of the churches are now high in poetic and musical content.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On The Man Of Many Stocks"

There was once a man who dwelt upon the Avenue of the Fatted Calf and he was a member of the Great Congregation. And he was one of those whose commercial interests had taken him abundantly into the stock market so that he daily did study the Journal of the Street Beside the Wall, that he might know the ups and downs of the Camel Caravan, the Jericho Railroad and the Mines of Solomon.

And it was his pleasure to buy and sell, and he would seek to study the game to buy when the Bear was in the sign of the stars, and to sell when the Bull was in full horn. And he made much fortune and he was convinced that the Lord was with him, and he forgot that where he had gained, someone had lost. But he bought and sold.

But as is often the case, he let the illusion of the Lord's favor take the place of truth, and he rode the Bull market until on paper he was yet like unto John D., and then the crash came and he found he was upon the Bear.

Then did he feel that the Lord was not with him and he found his way back to the Temple and he prayed, but the heavens were brass. Then did he suffer many nights while his fortune decreased until he was merely upper middle class, and he was sore afraid of the future.

And so it was that he spake unto the Pastor of the Temple, saying, "I and my fathers before me have given generously to the Temple and I cannot understand that the Lord maketh me to prosper no longer."

And the Pastor fingered the copper in his mantle, for it was all he had, except the peace in his heart, and then he spake, "The Lord concerneth not himself with man's financial fortune, and it is written by the Scribe Cervantes that 'He who goes forth to gather wool often comes back shorn.' But the Lord seeketh now to find if in the moment of adversity thou findest time for Him."

And the man was not comforted, for he had lived for power and glory, and to serve his fellow man seemed like foolishness.

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Boston Area Calendar

Feb. 9 — World Day of Prayer.

Feb. 11 — Race Relations Sunday.

Feb. 11-17 — International Council of Religious Education, Columbus, Ohio.

Feb. 18-25 — Week of Dedication.

Feb. 25 — Layman's Day.

Feb. 27 — Annual meeting, Board of Hospitals and Homes, Congress Hotel, Chicago.

Feb. 28-Mar. 1 — Annual Convention of the National Association of Methodist Hospitals and Homes, Congress Hotel, Chicago.

Mar. 5 — Boston-Lynn Preachers' Workshop —A Minister's Personal Life. Inspirational address by Dr. L. Harold De Wolf. 581 Boylston St., Boston.

Mar. 11 — Third Annual Boston and Lynn Districts Laymen's Lenten Communion and Breakfast.

Mar. 11 — Passion Sunday.

Mar. 18 — Palm Sunday.

Mar. 25 — Easter Sunday.

Mar. 29-30 — Annual meeting of the Commission on Ministerial Training, Nashville, Tenn.

Apr. 2 — Boston District Conference, St. John's Methodist Church, Watertown, Mass., 3 p.m.

Apr. 8 — National Christian College Day.

Apr. 11-13 — Deaconess Convocation, Kansas City, Mo.

Apr. 13-15 — New England Southern Conference Lay Leaders Annual Retreat, Monponset, Mass.

Apr. 20-22 — New England Methodist Student Movement, Rolling Ridge, No. Andover, Mass.

Apr. 29 — Rural Life Sunday.

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